whatever external forms of religion it may be conveyed, with whatever establishments and institutions of priests or temples it may be associated—revelation is there. There is a state of mind to which revelation comes—not pretematurally—there is no conjuration in the case, there is no violation of law; it comes in harmcny with the great laws of matter, mind and spirit. When a man has meditated in solitude or has discoursed in society—if he has become familiar with antique volumes, or has listened to living teachers—whenever and wherever he has felt most at one with the scheme of things in which he exists ; when his mind retiring from petty struggles and paltry enjoyments, or seeking relief from its weight of sorrows, allowing the course of his thoughts to run freely, he has perceived, amid the great confusion of things, some moral truth, as it were, beaming from above—there has been God's revelation, the inspiration of *Bmkmajnanam.*

There is something analogous to this in science. It was no logical process, by no calculation that the theory of the universe first arose in the mind of Newton ; at least, according to the story, the apple fell, and the thought sprung

up—how the power of gravitation might
bind the planets
into a homogeneous system and unite
system witli system,
through all the regions of etherial space.
And thus it is
that moral and spiritual truth in the
minds of men di&poscd
to be recipients of Heaven's bounty, lias
come to them in
all countries and in all ages—and will
continue to come,
while nature and man exist as they are
now constituted.
So it was with the Rishis of the
Upanishads.
Again, the history of Hie human race in
tlie spiritual
realm establishes with irrefutable
testimony the truth that
God's inspiration is universal as the
world-widc habitation
of the human race and eternal as the all-
absorbing hankering
of the human soul for God. The Supreme
God, who announced
and defined Himself as **'J** *am*| was
realised and reported